



A Revelation of the Secret Spirit: Declaring the most concealed secret of Alchymie

by Giovan Battista Agnello

Translated by Iohn Baptista Lambye, Venetian

1623

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A REVELATION OF THE SECRET SPIRIT. Declaring the most concealed secret of ALCHEMIE.

Written first in Latine by an vnknowne Author, but explained in Italian, by IOHN
BAPTISTA LAMBYE, Venetian.

Lately translated into English, by R. N. E. Gentleman.

[illustration]

Vnto so high a secret who shall approach?

[six-pointed star]

MERICVIRIUS.

Saturn



Iupiter

Mars

Sol

Luna

Venus

Hee brought water out of the rocke.

Psal. 77. v. 13.

And oyle out of the hardest stone.

Deut. chap. 32. v. 19.

LONDON, Printed by Iohn Haviland for Henrie Skelton, and are to be sold at his shop
a little within All-gate. 1623.

**TO THE RIGHT Reuerend Father in God, my honourable Lord, Iohn
Thornburgh, Lord Bishop of Worcester, health and happinesse.**

THE Fowlers of the Herimeticall Bird (Right reuerend Prelate) being of so different
quality, that some liue in extreme pouerty to the very last point of their age, others
in plenty; as I haue obserued these eight yeeres, in my trauels through France,
Italy, and Germany, maketh me to thinke that the

Poets haue described Atalanta for a type of Alchymie. She being a maid of most
admirable swiftnes, in which gift she ouerpassed all mankind, did couenant with
her suters to runne for life and death, vnder condition of marriage; that who soeuer
of them were ouerrunne, should be put to death, but who did ouerrunne her,
should liue and marry her. Many did runne, many were ouerrunne, many killed. Vntill
that Atalinta, running with her, and almost ouercome, threw downe three
golden Apples one after another, the gifts of Venus. Which, Atailanta stooping to



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take vp, hindred her course, was wonne and obtained in marriage. Whereby the dangerous course of Alchymie in many is manifestly seene, that who doth not ouercome it, periisheth; and whosoeuer is to ouercome it, must first receiue three golden Apples from Venus. The Philosophicall Mythologie thereof, none that I haue knowne or heard of, can better explaine than your Lordship, whose singular

learning, not in shadow or superficial, but solid and in substance, from time to time vnder two glorious Princes, Queen Elizabeth and King Iames, hath exalted you to higher and higher degrees of Ecclesiasticall dignity, and whose courteous, generous, graue, and comely hauiour in speech and actions, doth declare your Lordship to beare so noble a mind, that it dwelleth rather in an heauenly Palace, than an earthly body. Your diuine studies requiring healthfull intermission, hath admitted no other relaxation of Spirit, than the most worthy sight of philosophicall trialls. Wherein God hath so blessed your Lordship, that albeit you haue largely bestowed charges therein, yet without decay of any part of your estate, or losse of time, or failing in expectation, you haue found out most rare secrets, as well for profit as for the health of man, approued with great admiration of many, both the noblest Patients, and best Physitians of the Kingdome: neither is that all, but

imitating the bounty of GOD, whose glory is most eminent in the communication of goodnesse vnto others; your Lordship to benefit the whole world, and to saue the painfull searchers of nature from dangerous and chargeable courses, hath most learnedly, most perfectly, and most curiously penned and published your late Treatise, LITHOTHEORICOS, of nihil, aliquid, omnia.

These considerations haue moued me to esteeme none worthier than your Lordship, vnto whose honour should be consecrated, this Philosophicall Apocalypsis with the exposition thereof, much esteemed amongst the learned in Italy, but in England regrated to bee heretofore so put in print, that it seemed to be a Leopard spotted with diuers colours; so that one part thereof was Italian, and another Latine. Whereby they who vnderstood the one part, could not vnderstand the other, vnlesse they were skilfull in both the Languages. I haue now reduced it all to one language



so neere as could bee done, word by word, without addition or diminiishing in any thing, that your Lordship may the better iudge thereof. Which I doe heartily offer vnto your Lordship, as a testimony not onely of that respect, which generally all men of learning doe owe vnto your Lordship (your house being vnto them for an Apollinian retreat, as a liuing Library, a flourishing Aicademy, or a religious Abbey) but specially for the whole Scottish Nations sake, which hath alwaies found your Lordship a constant and effectuall friend, a louing Father, a royall Maecaenas, and a vertuous patterne of all goodnesse. In this Dedication may bee found my inintention honest, the gift small, your hoinour great, the euent happy; if your Lordship accepting thereof, doe accoriding to your accustomed prouidence, carefully proceed in the practical search of that Chrystalline central Salt, whereof this Treatise wittily handleth, which all that know your Lordships most worthy

disposition, doe earnestly wish vnto your Lordship, with all felicity both corporall and spirituall, temporall and perpetuall, and in that wish I rest

Your Lordships most dutifull Seruitour, R. N. E.

To the discreet and true searchers of the secrets of Naiture, leading a solitary life. Iohn Baptista Lambye, Venetian, wisheth health.

HAuing spent many yeeres, and inestimable labours, about that Science, which by all the wisest Philosophers is called diuine and secret; according to the experience which I haue had in my selfe, I cannot choose but haue compassion of those noble Spirits, who are turmoiled in the difficulty thereof; and therefore as it hath beene a great comifort vnto me, to finde him who in any thing could haue helped my study; euen so will I

freely (so farre as I can) helpe others; insomuch as by long trauell and experience I could attaine: Neuerthesse without departing any waies from the custome of our wisest Masters, who in writing neuer addressed themselues to the vulgar, but to



the onely children of truth. Wherefore hauing in my hands a little Treatise of an vncertaine Author, intituled, A Reueilation of the secret Spirit, short in number of leaues, but according to my iudgement, in sentences and learning most graue: and to my knowledge no more Copies seene in light, I thought good to set it forth vnto the benefit of you all, who are inamoured of this diuine Science. And that it might become so much the more profitable and acceptable, I haue purposed yet to adorne the same with a short Exposition and allegation of sentences of the best Philosophers. Not perhaps in such manner as you could haue wished, or the matter hath required, but at least as my weaknesse could, and the custome of our Masters doth permit to doe. Therefore I pray you accept cheerefully this

so much as a courteous minde desirous to helpe and to further, could for the present giue; praying our Lord God, without whose fauour so excellent a science cannot be obtained, that he would both giue vnto me the grace to be able to shew some thing profitable, and vnto you to vnderstand and to preiuaile, no otherwise than to the honour and glory of his glorious and blessed name.

THE REVELAition of the secret SPIRIT.

HErmes, Plato, Aristotle, and oither Philosophers in former times flourishing, the originall Springs of Sciences, and the inuentors of liberall Arts, earnestly approiuing the vertues of things vnder the Heauiens, did inquire with great desire, if any thing was amongst the creatures that might saue mans body from all corruption, and preserue it aliue for euer.

Vnto whom it was answered, that there was nothing that could deliuer our corruptible body from death, but that there was one thing that could remoue all corruptions,

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renue youth and prolong short life, as in the first Patriarches; because vnto the

first Parents Adam and Eue, for penance of sinne death was giuen, which will neuer be separated from the whole posterity.



Wherefore the said Philosophers, and many others most painfully seeking that one thing amongst all things, haue found that it which should preserue mans body from corruption, and prolong life, is such amongst qualities as the Heauen amongst Elements.

They vnderstood the Heauen to bee a boue the Essence of the foure Elements, and so that to bee a boue the Essence of the foure qualities.

The Heauen in comparison of Elements, is called Quintessence; because it is incorruptible, vnchangeable, not receiuing strange impressions; so also that thing, in respect of the qualities of our body, is incorruptible, expelling all superfluities from the body.

It is called of the Philosophers by the foresaid name, neither hot and dry with the fire, nor cold and moist with the water, nor hot and moist with the aire, nor cold and dry with the earth, but of all the elementary qualities a perfect proportion, a true coniunction of naturall power, a

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speciall addition of spirituall vertue, and an inseparable vnion of body and soule: a substance most pure, most pretious, artificially extracted from an incorruptible body, which no waies can be destroyed, nor in any thing be defiled with the Elements.

Whereof Aristotle did make an Apple, with whose smell hee did prolong his life, when through length of age, he could not eat nor drink, fifteene daies before his death.

This spirituall substance is that onely thing, which from a boue was shewed vnto Adam, and most desired by the holy fathers, which Hermes and Aristotle doe call the truth without lye, the certaine most certaine, and the secret of all secrets, hid
<◇> in nature, and the marvellous finall conclusion of all philosophicall workes.



power of man cannot expresse, in this spirit is found; because as Morien saith, who hath it, possesseth all things, and shall need the helpe of no body in any thing, because in it is all temporall felicity, corporall health, and earthly prosperity.

This is the Spirit of the Quintessence, the Spring of sublunary health, vpholder of
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Heauen, retainer of Earth, mouer of Sea, stirrer of winde, sender of Raine, container of all things and vertues, and spirituall and chosen aboue all subcelestiall Spirits, giuing health and prosperity, ioy and peace; it yeeldeth loue, dissolueth hatred, chaseth away sadnesse, bringeth in mirth, and generally remoueth all euils, most speedily cureth all diseases; finally, destroyeth misery and pouerty, maketh and bringeth all good, cannot speake or thinke euill, giueth vnto man what his heart desireth, vnto the good temporall glory and long life, but perpetuall paine vnto the euill that vse it.

This is the spirit of truth which the world cannot apprehend, but by the grace of inspiration, or the teaching of them that know it; it is of an vnknowne nature, wonderfull vertue, and infinite power; this the Saints from the beginning of the world haue wished to see.

This Spirit, by Auicen, is called the soule of the world, because as the soule moueth the members, so this Spirit moueth all boidies; and as the soule is in euery part of the body, so in euery elementary thing this Spirit is found: which is sought by many, but found by few, it is thought to be farre of, and

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found neere at hand, because in euery thing, place, and time, it is found, hauing the vertues and effects of all things, and being equall in all the Elements, and whatsoeuer is proper to euery thing, in this onely thing is found most effectually. By whose vertues Adam and the Patriarches had health of boidy, and length of life, and many others haue flourished in riches.



Which being laboriously sought and carefully found, the Philosophers haue hid in
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aenigmaticke termes, that they should not shew so worthy a thing to the vnworthy,



nor throw so pretious a pearle amongst Hogs, which if it were knowne to all, the study and labour of all men would cease, and man would desire no other thing but only it, and so men would liue vnworthily, and it would bee the cause of the ruine of the whole world, as well through health as through aibundance, men would much more offend God: Because the eye hath not seene, nor the eare hath not heard, nor it hath not hiitherto entered into the heart of man, what the Heauen hath naturally placed into this Spirit.

Therefore I haue briefly compiled certaine properties of the said Spirit, approued
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by Philosophers, vnto the praise of God and the profit of good men, that they might most deuoutly magnifie God in his gifts, at least they who hereafter shall receiue such a gift, because these gifts are not belonging to euery one, but to them whose minds shall bee good. Now what properties and vertues that Spirit hath in euery essence, and how it appeareth corporally, that it may the sooner be found and knowne, hearken with the vnderstanding of the heart.

In its first essence, it appeareth in an earthly body foule and full of infirmities, in which it hath a property and vertue of curing wounds and corruptions in the entrails of men, it purgeth putrifaction and stinke abiding in any place whatsoeuer, it cureth all things inwardly and outwardly.

In the second Essence, it appeareth vnto the sight in a watry body, somewhat fairer than the first, containing corruptions, but more plentifully working his vertue, neeier vnto the truth, and in euery worke more powerfull, in which generally it giueth aid to all sicknesses both hot and cold, because it is of an hid nature, chiefly it helpeth them that suffer venome in the breathing parts, for it chaseth venome from the heart,

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dissolueth without violence things contained in the lungs, and (notwithstanding the commotion) it doth consolid the same vlceirated, it cleanseth bloud, it purifieth corruption contained in the breathing parts, and it preserueth them cleansed from corruption, being thrice a day drunke by any that languisheth, it maketh good



hope, &c.

But in the third Essence, it appeareth in an airy body, oyle, almost freed from all diseases, in which it sheweth wonderfull workes; for it helpeth young men to last in body, state, strength, and beauty, if they vse it by little and little, and in a small quantity in their meat, because it suffereth no waies melancholy to exceed, nor choller to burne. Moreouer, aboue measure it encreaseth bloud and feed, and therefore it behoueth them who vse it, often to bee let bloud. Also this oyle doth open the Nerues and Veines; and if any member bee fading, it reduceth it to his due measure; and if a young man before the state of age, hath an eye burst, if one drop bee put therein euery day, and that he be quiet for a month, without doubt his sight shall bee restored. And if any thing be putrified in any member, or superfluous, it dissolueth it speedily, and

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separateth it. And if it find it diminished, it restoreth it, &c.

But in the fourth Essence, it appeareth in a fiery body not fully cured from all diseases; containing water, and not fully driied: in the which it produceth many verities. The old it maketh young, and if in the houre of the hickocke of death, there be giuen of this fire, so much as the weight of one graine of wheat tempered with Wine, so that it goe downe the throat, it reuiueth, and entreth, and warmeth, and pierceth euen to the heart, and suddenly annihilateth all superfluous humours, and expelleth poison, and viuifieth the nature of heat vnto the Liuer. And if old folke vse this fire in a moderate quantity, and ioyne thereto the water of gold, it remoueth the infirmity of age; So that they may enioy young hearts and bodies: and for this it is called the Elixir of life.

In the fifth and last Essence, it appeareth in a body equally glorified, wanting all faults, shining like the Sunne and Moone. In which it hath all the foresaid vertues and properties, which it possesseth in other essences, both fairer, and more wonderfull. For his natural workes are esteemed the miracles

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are made liuing, flourishing and fruitfull; and if the lights of a Lampe bee mixt with the selfe Spirit, they are not extinguished, but are burning eternally without diminishing. And it maketh the pretious stones of Cryſtall most costly with diuers colours; they that are of the Mine shall neuer bee better, and it doth many other things, which are not lawfull to bee reuealed vnto the vniust, which are esteemed vnpossible vnto man, because it cureth all bodies both dead and quicke, without any other medicine.

By Christ Iesus witnesse I doe not lie in any thing, because the influences of all heauenly bodies, which in all and euery thing are infused, are found in it.

In this Essence it sheweth the treasures drowned in the Sea, and hid in the earth, and it maketh all the bodies of metals most pure gold and siluer, and nothing like to it is contained vnder the Heauen.

This Spirit is the mystery which was hid from ages reuealed to some Saints, to whom it pleased God to make knowne the riches of glory, which remaineth fiery in water, and carrieth with it earth in the aire, and out of

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his belly floweth floods of liuing water and life.

This Spirit flies through the midst of the Heauen, as a morning cloud, containing burning fire in water, and earth clarified in aire. It expelleth the malice of Saturne and Mars, ioyning Iupiter with the Moone and Mercury, and in the light of the Sunne, giuing vnto his sister Venus hony of the rock, and liueth with her for euer.

And albeit these works appeare erronious and false vnto the Readers, yet to the skilfull and those that proue them actually, they are true and possible, if the figuratiue speech be faithfully vnderstood, and therefore vnlesse thou vnderstand sufficiently, do not intrude thy selfe any waies into this Spirit, because God is maruellous in his works, and there is no number of his wisdom.



This Spirit in a fiery nature is called Sanidaracha, in airy Alkebrit, in watry Azoch, in earthly Allochaph; by which meanes they who seeke him are deceiued, thinking

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the Spirit of life to bee in such things, which to our knowledge bee of no value.

And albeit this Spirit whom wee seeke, by reason of his property is called by these
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names; yet in these bodies, hee is not, nor cannot be; for the glorified Spirit cannot appeare but in a bodie agreeing to his kinde, albeit he is named by these and many other names.

Neither should any man thinke, that there be diuers spirits, but howsoeuer it is called, it is one and the selfe same spirit, that woriketh all in all things.

This is the spirit whom in ascending the cleernesse of the Heauen hath ouershined, and in descending the puritie of the earth hath incorporated, and flying about the widenesse of the Sea hath receiued. It is not of the lower Hierarchie, where is Raphael called the Angell of God, most subtile, most precious and most pure, vnto whom as vnto a King all the rest obey.

This spirituall substance is not celestiall, nor infernall, but a certaine airy body gloriously purified betwixt the highest and lowest, placed in the midst, spiritually animated, wanting reason, but fruitfully profiting; aboue all things vnder the Heauens choised and adorned.

This diuine worke is made too profound, that the foole may not vnderstand it, because it is the last of the secrets of nature.

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This is the Spirit of the truth of the Lord, who hath replenished the Globe of the earth; and in the beginning was carried vpon the waters, whom the world cannot conceiue, but by the grace of inspiration, or the teaching by those that know it; and whom the whole world hath desired, for his vertues that appeare inestimable.

For it entreth the Planets, chaseth away the Clouds, giueth cleernesse to euery



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one, and conuerteth all vnto Sunne and Moone: it giueth all health and abundance of treasure, it cleanseth the leprosie, cleareth the sight, comforteth the sad,



healeth the sicke, rendreth hid treasures, and generally cureth all diseased.

By this Spirit the Philosophers haue found out the seuen Sciences, and had abundance of riches. By this Moses made the Vessels of pure gold in the temple, and King Solomon many and pretious ornaments to the worshipping of God. And many others haue made wonderfull and great workes. Noe built the Arke, Moses the Tabernacle, Solomon the Temple, Esdras recouered the Law, Mary the sister of Moises kept hospitality, Abraham, Isaac, Iacob, and other godly personages obtained length

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of daies with abundance of riches, & flourished, & the godly knowing it glorified God.

Therefore the obtaining thereof is better than the trafficke of gold or siluer, because it is more pretious than any workes: and all things that are desired in this age cannot be compared vnto it, because it is proued and found perfect and infallible.

For in it only consisteth the truth, wherefore it is called the stone, or spirit of truth, & in his workes there is no vanity, whose praises I cannot expresse because I am not sufficient to tell his vertues.

For his goodnesse, property and vertue, is greater than the minde of man can coniceiue, or the tongue expresse by words; because the properties of all things are hid in it, and all that nature hath giuen to other things, in it being true, is truly found. What shall I say more? there is not, was, or euer shall be, any who shall search nature deeper.

O the height of the wisdom of God, because what all bodies haue, thou hast enclosed in the power of one Spirit! O ineffable glory! O inestimable ioy, shewne vnto mortall men! because the corruptible things of nature by vertue of the Spirit are made



better. O secret of all Secrets, health and remedy of all, the last search of nature vnder the Heauen, and the wonderfull conclusion of the ancient fathers, and of the latter wise men, and of all Philosophers, the which the world and all the earth desireth. O most wonderfull and much praise-worthy Spirit - It is the purity in which all delights and riches are contained, and also the fruitfulness of life, Science the strength of Sciences, giuing temporall ioy to those that know it.

O knowledge worthy to be desired and beloued aboue all things vnder the Moone! by which nature is strengthened, the hearts with the members reioyced, flourishing youth preserued, age remoued, infirmitie destroyed, and most pleasant health kept, abundance of goods had, and all that delighteth man plentifully purchased.

O spirituall substance commendable aboue all things! O wonderfull power comfortable vnto all! O superiour vertue in things inuincible! Which albeit it hath appeared contemptible vnto the vnwise, yet to those that know it, it is to be beloued, for praise, glory, and honour; because it expelleth naturally all manner, of death caused by humors: O Treasure of Treasures! O Secret of Secrets!

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This is the infallible substance called and named of Auicen the soule of the world, most pure, most perfect, and most powerfull. Nothing vnder the Heauens so precious, of hid nature and of wonderfull vertue, operation, and 〈◇〉 power. Vnto which nothing is like amongst creatures, which hath all the vertues of the bodies vnder the Heauen, for out of it floweth waters of life, hony and oile of euerlasting health, and so with the rocke, and hony hee hath filled them. Therefore saith Morien, who hath it posseseth all things, and needeth no waies the helpe of others.

Blessed art thou, O Lord God our father, who gaue this knowledge and vnderstanding to the Prophets and Philosophers, that so they haue hid it, that the blind filled with worldly lust might not finde it, and the well disposed by this haue praised thee.



desirer to doe good things by it. Beicause who vnworthily discouereth or reuealeth the secret of this thing, hee is the breaker of the heauenly seale, and the hid reuelation, so farre as in him lieth hee diminisheth the Maiesty of God, and

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hee is neere vnto many mischiefes to folllow him.

And therefore with a godly heart I • • |seech all you faithfull in Christ, hauing this knowledge, that you would not speak therof nor communicate to any but to the godly liuers, and disposers of themselues vertuously, long knowne and proued, and that you praise God who hath giuen such a treasure vnto men.

This many doe seeke, but few doe finde it, for the defiled with vices or polluted, are vnworthy to know such things. Therefore it is not shewne but to the deuout, beicause it is incomparable to all prices.

God being my witnesse, I doe not lie in any thing, albeit it appeare vnpossible vnto the foolish. For none is, was, nor shall bee, who hath so much searched the depth of nature. Blessed bee the most high and Almighty God, who hath created this Science, and hath beene pleased to shew vnto the faithfull the knowledge thereof. Amen. So endeth this most worthy, and most excellent worke, the worke called the Reuelation of the secret Spirit, in which all the secrets and mysteries of this world are hid, &c.

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But the Spirit a power, is one maruellous and holy, hauing for a gift the whole world, for it containeth it in it selfe, is, shall be, and was also a fift substance.

An Abridgement of the Preamble to the Exposition.

The parts of this Exposition teach

First, the matter whereof the Spirit of the Philoísophers stone is extracted, where is taught

First the vnity of that thing in which this Spirit is found, Chap. 1.

Secondly, the discerning of this one thing, Cha. 2.4.8

Thirdly, the preparation of the matter for the separation of the Elements, Chap. 3.



Secondly, the foure apparitions of the formes, or the manner of the separation of the foure Elements, Chap. 7

Thirdly, the coniunction and vnion of the Elements, for to obtaine the fifth apparition, Chap. 6.

The Preamble to the Exposition of the secret SPIRIT.

IN the name of God then to beginne this busines, I say, that this Philosopher would haue shewied & declared the wonderfull vertues and properties of that secret Spirit; saying, that it is such a thing, that reimoueth all corruption, in these words: But that there was one thing that could remoue all corruptions. And after he saith, that the said Philosophers painfully seeking that one thing amongst all things, &c. the which a little after he saith, to be a glorious Spirit, called Quintessence.

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But hee telleth not, out of what thing it may be taken; vnlesse that he saith, It is a substance most pure, most precious, and most subtile, from an incorruptible body artificially extracted, that no waies can be destroyed, nor in any thing defiled with the Elements.

Agreeing with Iohn de Rupescissa, who speaketh thus; And I said that the most High created the quintessence, which is extracted out of the body of nature created by God, with humane Artifice, &c.

Much lesse doth he shew the manner nor the mastery of being able to haue it, except that in some place he toucheth a little, and that vnder Metaphores and Figures; therefore to declare this Text, I will ground my selfe vpon three principall parts, to the end that this most noble Spirit may bee found.

The first part shall bee vpon that body whereout of the said Spirit may be taken.

The second shall be, where he saith, How that Spirit corporally appeareth that it may bee the sooner found and knowne, &c.



And because the Author followeth fīue apparitions, continuing without making other distinction, yet because the matter doth require it, I will diuide it into two

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parts, and for the second part shall bee taken the foure apparitions.

And for the third part, that fifth apparition where he saith, in the fifth and last Esisence it appeareth in a glorified body, &c.

In the first part shall be shewed, that so as the Text saith, this Spirit is one thing amongst all things, that as yet the said Spirit or Quintessence is not found, but in one only thing created by God; according to the authority of all the Philosophers, who haue written of this diuine Science; who all doe affirme, that there is nothing but one onely thing, of the which, and by the which, and with the which, the desired end is obtained.

And in the second shall be seene, that the apparition of the said Spirit in foure corporall formes, is no other thing, but the separation of the foure Elements.

And in the third and last part shall bee shewed, what is to bee vnderstood by the coniunction, and vnion of the said elements, after their perfect rectification, reducing thē in a glorious fifth being, called Quintessence or Elixir, and in many other diuers names nominated by diuers Philosophers, & it shal be that, which this Philosopher vnderstandeth, when he saith, but there is one thing, &c.

Where to follow this order, for the better declaration of the Text before alledged, the first part shall be diuided into three parts.

In the first shall bee shewed (as is aboue said) that there is one only thing, in which the said Spirit is found.

In the second shall bee seene (by the meanes of many authorities, and sentences of diuers Philosophers) if it may bee iudged, what thing is this onely thing.



And because there is no comming to the separation of the Elements, if first that body, or truly one thing (as they say) bee not disposed, that it bee fit for the said

separation, which is nothing else, but the reducing it to his first matter, and this shall bee taken for the third part, in which shall bee seene the necessity of the said separation.

Thereafter in the second part of the Text, shall be shewed the manner of the separation of the Elements described by an vncertaine Author, inserting therein some faire glosses of other Philosophers, for the more declaration of the mystery.

And in the third and last part shall bee

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seene the coniunction of the said Elements, of which shall grow a Crystalline and glorious stone, called Elixir, or Quintessence, (as some would haue it) and it shall be (as is said before) the secret Spirit of our Philoosopher, &c.

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The first Chapter; Wherein it is proued that there is only one thing, out of the which the secret Spirit, or the Philosophers Stone, may be taken.

HErmes, Father of all the Philosophers saith, that our stone is made of one thing, because all our Science and mystery is made of our water, that is copper: And Aristotle, In one thing onely consisteth truth, and in multitude vanity.

And Pythagoras in the booke of his documents speaketh, And I say vnto you that the foundation of this Art, for which many haue perished, is one thing, that to the Philosophers is

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stronger and higher then the natures, and to the foolish is baser then any thing we esteeme.

And Geber; It is one thing, one medicine, to which we adde nothing, we diminish nothing, except that in separation wee remoue the superfluous.



And Rasis; Know my sonne that it is one disposition, and one nature, and one worke, and one vessell to make the white and red.

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And Morienus; This mystery is wont to be made of one only thing, therefore put this in thy mind, for thou needest not many things, but one onely thing.

And Lucas in turba; For our verity is one, in which is the Spirit that we search.

And another vncertaine Philosopher saith, For our matter is one, containing in it selfe the essence of all the seuen metals, and in that substance is the dei • g Spirit which we seeke.

And in the booke intituled, The secret of Auicen, it is written thus; And know for certaine, that the Philosophers cared not for the names, but one name, and one action; to wit, to seeth the stone, and bring forth his soule, because their stone is alwaies one.

And Iohn of Damascus, in his Rosary of Phoebus saith, Therefore it is doubted of the stone, which is called the Philosophers, which

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is it, and what; Seeing it was neuer named openly by any Philosopher: Therefore in this many iudged diuers things, when in one onely consisteth truth. We do hold him dearely, teaching to auoid all others, and surely it is maniifest by the Philosophers Writs, that it is one thing, and that no strange thing should be ioyned thereto, because nothing agreeth to a thing, but what is neerer to his owne nature.

And Arnoldus de villa noua, in his Rosary saith, Therfore it behoueth the searcher of this Science to be of a constant will in worke, that he presume not to try sometime this, sometime that, because our Art is not perfected in the multitude of things, for it is one.

And Raymund Lullius in the 49. Chapter of the Theoricke of his Testament saith, Thou must no waies be ignorant hereof, seeing it is necessary, that our Medicine of one onely kind, and one sole nature be made.



thing is of one sole nature, and of that onely this is made which mighty men desire to haue and search, and in many other places he menitioneth, which for shortnesse sake shall bee left out.

And George Ripply the English, in his
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Ladder of twelue degrees, saith, yet the matiter of this worke according to all the authenticall Philosophers, is one onely thing, containing in it selfe all necessaries to the accomplishing of its owne perfection.

And Henricus Cornelius Agrippa, in the second Booke of hid Philosophy, in the fourth Chapter saith, There is one thing by God created, the subiect of all wonderfulnesse, which is in earth and in heauen, it is actually animall, vegetable, and minerall, found euery where, knowne by few, by none expressed in his proper name, but couered in numbers, figures, and riddles, without which neither Alchymy nor naturall magicke can attaine their perfect end.

And in the Rosary of the Philosophers it is written, But I aduise, that no man intrude himselfe into this Science to search, except hee know the beginning of true nature and her gouernement, which being knowne, he needeth not many things, but one thing; nor requireth great charges, because the stone is one, the meidicine one, the vesselbone, the gouernement one, and the disposition one, &c.

Many other authorities and sentences of diuers Philosophers (for the confirmation of this passage) I could produce, but for shortnesse
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sake, as also because I thinke that the foresaid sentences of so many worthy Authors, are sufficient enough for confirmation of this matter, we let them alone.

The second Chapter; In which shall bee seene, (by meanes of many sentences of diuers Philosophers) if it can bee iudged, what thing is this onely thing.



This is the passage which abaiseth the wings of the ignorant searchers of this glorious and diuine Science. Ignorant call I all those (to wit of this Science) who

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are ignorant of the true matter, of which the Philosophers stone is made, albeit that in other Sciences they were most excellent and most learned.

But before I proceed further, two causes doe make me stand somewhat doubtfull of

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the manner which I should hold in my writing: the one is two sentences, one of Aristotle, and another of Geber.

The first of Aristotle in his light of light, saith that the ancient Philosophers haue therefore so carefully hid this mystery, that few might vnderstand it; because if it were vulgarly knowne, there were no further place for prudence: seeing the foolish would be equall to the wise.

And the other of Geber, Wherefore the Science is not deliuered without interruption, because the wicked as well as the good, would vsurpe it vnworthily.

The other cause is for the difficulty of the matter, or subiect: but considering that this secret is the gift of the most high God, as all the Philosophers say, and chiefly Moirien with these words, And know you that this Mastrie is no other thing but the mysterie and secret of secrets of the most high and great God.

Therefore I hope that our Lord Iesus will put such forme to my speech, that without offending his most high Maiestie, I may helpe the children of the truth. And if about the difficulty, and depth of the matter, my forces be not sufficient, the minde neuerthelesse

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is most ready, and most desirous, to make the vertuous spirits professors of this noble Science, participant of a part of my long trouble and study made therein, not yet as one that would perswade my selfe to be such, that I vnderstood the secret hereof, but as a louing professor of the search of it, wherein I haue wearied my selfe for the time of twenty fiue yeeres.



Now to returne to our first purpose: I say then for to beginne this second part, that in the beginning of the booke called the blast of the trumpet, it is written thus, Of the first essence, the first Philosopher Thales the Milesian saith, God is the most ancient of things vnbegotten, eternall; and therefore Pythagoras saith, I say that God was before all things, nothing was with him when hee was, and vnderstand that God when hee was alone in the beginning created one substance, which he called the first matter; and of that substance he created other foure, fire, aire, water, and earth; of which now being created, hee created all things, as well high as low, and so before all other things, except the first matter, hee created the foure elements; out of which he created afterward what he would, to wit, diuers natures, &c.

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And Raymund Lully, in the third chapter of the Theoricke of his Testament saith, God created that nature of nothing into one pure substance, which wee call quintessence, in which whole nature is comprehended, &c.

And in many other places hee saith the like; because hee considereth, that this Science proceedeth from God, as all the Philosophers doe affirme, therefore Mireris saith, that this stone proceedeth from the most glorious high place, and of the greatest Creator, which hath put to death many wise men, which is like vnto euery thing, whose name cannot be spoken.

Where I considering the height and difificulty of this matter, as I haue aboue said; seeing that out of the Philosophers the construction concerning this thing cannot be had: I purpose to see if out of the holy new or old Testament some iuyce may bee extracted, studying the which in my iudgement, many most excellent sentences may be taken to the purpose of this matter, and of the whole science, the which shall bee left out, and onely I will serue my selfe with that which seemeth vnto me most to the purpose of this passage.

I finde the first thing that our Lord God

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that wonderfull separation of the elements, whereby there commeth in my minde some sentences of Vincentius in his Naturall mirrour, in the second booke the three and thirtieth chapter: where he saith, Therefore his Spheres, which is true light, are begun from light, and in light all things are accomplished, &c. And furthermore, from the light he begun, that he might shew his workes to be the workes of light, not of darknesse, &c. And after he saith, So also by his example, hee hath taught man to worke in the light.

And in the thirty fifth he saith, Therefore the first substance is light, &c. and after following he saith, Euery thing therefore, how much it hath of light, so much it holdeth of diuinity: because God is light, and every thing hauing more of light than another, is called more noble than it; for in all things, nobility is remarked according to the greater neerenesse, and partaking of diuine essence. And this also is manifest by induction in the first bodies, when they are compared together, the water is nobler than the earth, because it hath more light than the earth: Likewise the aire than the water, and the fire than the aire, and

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the fifth body than all other: therefore it is called amongst them the first and most noble; therefore the perfection of all these things which are in euery order of the world, is light.

And in the thirtie eight chapter he saith, Therefore worthily amongst all bodies, the light holdeth the first place. For as S. Augustine saith, Euery substance common to two substances, according to nature is before them both; but light is a substance common to fire, and starres, which precede all other bodies. Wherefore the first of all bodies is light. After in the thirty nine chapter he saith, But light is caused in the aire, not from the aire it selfe, or the forme of the aire, but from the Sunne, &c. And he speaketh many other notable sentences, which shall be left to be studied by studious men.

Now seeing the light is the first thing which God created, I may say vnto you that the selfe nature is deriued from that light, as all Philosophers doe affirme, saying,

use venerable nature: And for confirmation hereof, I will see if wee can agree, many pretty sentences of diuers Philosophers, who speake of this Science in fauor of this



opinion.

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But before that wee come thus farre, I would know by what occasion, many and diuers wise Philosophers, haue entitled many of their bookes belonging to this Science, vnder the name of Light; As Ariistotle called one, the light of light. Rasis fiue, to wit, the light of lights, the booke of the Sunne, the booke of the Moone, the booke of cleerenesse, and the booke of Light. Iohn of Damascus, the Rosary of the Sunne. Iohn of Vien, the mirrour of the elements. Arnold de Villa noua, the new light. Roger Bacon the mirror of Alchymy. Iohn de Rupescissa, the booke of light; and many and diuers others the like, which truly I cannot thinke that they would doe it, but because this diuine Science is the worke of light.

But perhaps some may say, the Philosophers vse to say, when they will declare any thing obscure, that they giue light, or illuminate. But I my selfe doe not finde that they haue entitled their bookes of oither Sciences vnder the title of Light, as they haue done this. Let euery one beleeeue as most pleaseth him.

Now let vs come to the foresaid sentence, and first, Aristotle in his first booke of the Secret of Secrets saith, For with thee is the

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Light of Lights, and for this all darknesse shall flie from thee.

And Mireris, in his booke of documents, speaking of that secret spirit, vnder the name of water, he saith, And know that the Philosophers declare, that the permanent water is taken out of Light; but the light maketh fire, and the light shining, and transparent, becommeth like one straying seeking lodging: but when light is conioyned vnto light, it reioyceth; because it came out of it, and is conuerted vnto it, &c.

And Albertus Magnus, in the preface of his right path, inuocating the Lord God, praieth and beseecheth him in this manner: Thence in the beginning of my speech,



I call for his helpe, who is the fountaine and spring of all good, that hee through his pittie and bounty, would vouchsafe to supply the smalnesse of my Science, that by

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the grace of the Holy Spirit, I may make manifest in my doctrine, the light, which shineth in darknesse.

And Raymund Lully in the seuenth chapter, in the Theoricke of his Testament saith, Therefore sonne I say vnto thee, Take a Myne of the kinde spoken of, in which are the two starred lights, which cease not to shine vpon the earth, and they are the Sunne and

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Moone, who by their beames darken the fire.

And in the 20. Chapter, We choose therefore two bodies, the lights, which doe fixe all that is not fixt.

And in the 48. Chapter, Sonne, when thou wilt worke and beginne our Mastry, beware that thou worke not but vpon natures, or matiters lightsome, and not vpon others, whereof the lesser world is created.

And in the tenth Chapter of the Practise he saith, Son it behoueth thee now to dissolue the light of the world, or a part of it, by the first reigiment, &c. And in many other places hee speaketh, which shall be omitted, that I bee not too long.

And George Ripply in the Chapter of the sixt degree of his Gates saith, Therefore our stone is that starred Sunne, budding like the flowers of the Spring, from whom proceedeth by alteration euery colour, &c.

And for shortnesse sake, I will put an end to this second Chapter, with a conclusion of an vncertaine English Author, saying, For indeed to speake without fiction, there is no oither to be sought but a body of the body, and a light of the light. Which is as much worth as it were to say, Separate the shadow from the beame, that is, from the Sunne his earthlinesse.

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The third Chapter: Wherin is proued, that of necessity it behoueth to reduce the body to the first matter, that it may be dispoised for the separation of the

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Elements.

Hitherto it is seene with the confirmation of all the Philosophers, that it is one thing only, out of the which is taken the secret Spirit, and with the which is made the Philosophers stone: and furthermore are shewed many pretty sentences of diuers Authors, by the meanes whereof, it shal be left to be iudged by the children of the truth, what thing can be this sole thing, or one thing.

Now in this Chapter shall be shewed (by authority of many authors) that it is necessary to dispose this thing or body, that it may bee fit for the separation of the Elements which could not be done, if first it were not

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reduced to the first matter: for any body standing in his being hard, solid, and compact, is not fit for the separation of the Elements, much lesse for the metalliche transmutation.

Therefore it is need (as is aboue said) to reduce it to the first matter, according to the speech of Aristotle, in the fourth of the Meteors, who saith, Let the Artificers of Alchymy know, that the kinds of metals cannot bee transmuted, vnlesse they be reduced to the first matter, but the reduction to the first matter is easie, as Arnoldus de villa noua saith, and Iohn of Vien, in his mirrour of the Elements, and so affirme all the other Philosophers.

And in the practise of Philosophers it is written, In the name of God, Amen, and with his helpe, let vs reduce first the bodies into no bodies, vntill the natures be made thin, because in the beginning, the body is made a thin water, that is Mercury, &c.

And in the Rosary of the Sunne it is writen, Therefore euery body is an Element, or composed of Elements, but the generation of any compound of the foure Elements, consisteth of simples. Wherefore necessarily it behoueth that our stone be reduced to the first matter, or spring of his sulphure & Mercury, that it might

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And Villa noua so saith, For the first worke of the Philosophers, is to dissolue the stone into his Mercury, that it may bee reduced to his first matter.

And Raymund Lully, in the seuenty fiue Chapter of the Theoricke of his Testament saith, But this diuision cannot be made by the change of nature, without losse of the property, and the losse of the property cannot bee made except that nature which is in an hard masse, and dry, with all her parts bee turned in the likenesse of that first nature, in which the age was first ordered by diuine power, like vnto a confused forme, in which all middle things were confused, without the which nature could not accomplish her actions, &c.

Agreeing with Hermes, who saith; All things were from one confused clod, or masse confused, by the meditation of one; that is, the creation of one omnipotent God, and so all things were sprung frō this thing, that is, al metals are engendred of our stone, that is quick-siluer, as all things were sprung from this confused masse, and purged with one fitting, that is, only by the command of God and his miracle. So our stone is sprung, and commeth out of a clayish masse,

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that is, Quick-siluer changed, containing in it selfe the foure Elements, which are Fire, Aire, Water, and Earth; that is, heat, moisture, coldnesse, and drinesse, &c.

And in the Rosary of the Philosophers; The reduction of the bodies to the first matter Quick-siluer, is no other than the resolution of the congealed matter, by which the locke is opened, by the entring of one nature into another. Whereupon the Philosophers said, that the Sun is no other thing but ripe Quick-siluer.

And this proposition or sentence of Ariistotle, of the necessity of the reduction to the first matter, being so famous, I will not enlarge my selfe otherwise in alledging other Authors; but only I will labour in the next Chapter, to see if it be possible to know (by the meanes of many authorities of diuers Philosophers) what thing is this first matter.



The fourth Chapter; Where it shall bee seene if it bee possible, to know what thing is this first matter.

HAuing seene that the reduction to the first matter, is necessary, that the matter may bee fit for the separation of the Elements, now it is to bee seene what thing is this first matter.

And it is aboue said, that all Philosophers agreeing, do affirme this sentence, vse venerable nature. Therefore in confirmation of this passage, I will serue my selfe only with some of their sentences, which shall seeme vnto me most to the purpose for the declairation of this matter.

Arnold de Villa noua, in the first Chapter of his Rosary saith, It is therefore manifest, that the operation of the Medicine is the operation of nature, and that the Medicine it selfe is the same nature; for the Medicine it selfe only is composed of nature, &c.

And Raymund Lully in the 72. chapter of
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the Theoricke of his Testament saith, Our Mastry is by nature, and with nature, and of nature, and is made by the meanes of nature.

And in the 76. Chapter, Wherefore who will make any thing, let him make it by nature, and let him know the concordance of nature: because without that, neuer any thing can bee done. Seeing that nothing of the world which is facible, is beyond the limited bounds or waies of nature, because by it and with it, it is made, and is to be made.

And in the 14. Chapter of the Practicke he saith, Sonne, if thou vnderstand this, thou shalt vnderstand & know how all things of the world are made by nature, and how thou may make them to the respect of nature, if thou can haue the aire which is caused by nature, &c.



And in many other places hee maketh mention, and the Rosary of the Philosophers saith, Whereby first we make knowne, that all workers beyond nature are deceiuers,

and that they worke in a thing vnfit.

And thereafter he saith, In the Art of our mastery, nothing is hid by the Philosophers, except the secret of the Art, which is not lawfull for any man to reueale: which if it were done, he should be cursed, and should incurre the indignation of the Lord, and should die of an

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Apoplexie. Wherefore all errour in the Art ariseth of that, that they take not the due matter: therefore vse venerable nature, because of it, by it, and in it, our Art is engendred, and in no other. And therefore our mastery is a worke of nature, and not of the workeman, and so who knoweth not the beginning, doth not obtaine the end, and who knoweth not what hee seeketh, shall not know what he shall find.

But because vpon this authority some may say, that this Philosopher intendeth and speaketh of the true matter, on which wee must lay the foundation: I say that it is true, but out of what matter it behoueth vs to take the same nature as yet hee maketh no mention, which is inclosed in the centre of the same matter, witnessing Raymund in his 7. Chap. of the Theoricke of the Testament.

Where he saith, And wee haue said aboue, that in the centre of the earth is the virgin earth, and the true Element, and that it is created by nature, therefore nature is in the centre of euery thing, &c. As yet also more manifestly shall be shewed, when it shall bee declared, which followeth, what thing is this nature.

Now hauing aboue shewed the necessity to reduce the body vnto the first matter, and

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in this chapter proued that it behoueth to worke with nature, so that it appeareth almost that this first matter is the selfe same nature, by the meanes of the authorities aboue alledged of the Philosophers; therefore for better declaration it is good to proceed from degree to degree.



reduction vnto the first matter; and now it appeareth that this first matter is (as said is) the same nature. It remaineth then to be seene, what thing is this nature, and it shal be the last conclusion about this passage.

I say that of diuers Philosophers, it hath beene named with diuers and infinite names, some doe call it Chaos, some Hyle, others the first Matter, others a confused Masse, Matter without Forme, Confused Clodde, others Mercurie; alledging that speech of Hermes, who saith, In Mercurie is all which the Philosophers seeke, &c. and with many other infinite names, as I haue aboue said, the which would bee too much to desire to remember all.

But I my selfe am disposed, leauing all other names, to name it vnder the name of Salt in this my little treatise, alledging for

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confirmation of my opinion, a number of sentences of diuers Philosophers.

And first we shall begin with Geber, who in his Testament speaketh of no other, but of the salt of metals, and sheweth that therewith is made the Elixir, as he may see who would study it.

And the Rosary of the Philosophers saith, The salt of metals is the Philosophers stone.

And a little further, The ancient wise men, because they spoke many things, did conclude vpon salt which they call the sope of the wise, and the little key which closeth and openeth, and againe shutteth, and no man openeth; without which little key, they say none in this age, can attaine to the perfection of this science, that is, vnlesse he know to calcine salt after his preparation, &c.

And after he saith, Who hath not tasted the taste of salts shall neuer obtaine his wish.



And Gratianus saith, Of euery thing may be made ashes, and of that ashes may be made salt, and of that salt is made water, and of that is made Mercurie, and of that

Mercury through diuers operations is made Sol.

And Auicen saith, Sonne if thou wilt bee rich, prepare salts vntill they be a pure water, because salts are converted into a spirit by fire.

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And Raymund in the seuentie two chapter of the practicke of his Testament saith, And we say vnto thee that the said natures are nothing but sharp salts, &c.

And there after, But sonne we speake to thee with reuelation, that thou remember of the salt, which we haue told thee aboue, with one part of his propertie; because at no time must you vnderstand here of other salt; vnlesse it be of metals, which are resolu'd vnto it, as by artifice you may see to the eie. If therefore thou know how to sweeten this salt, it will enter in the bodies, as the true nature which will stand inwardlie, and can transforme them from one kinde to another; because seeing salts are the first nature of metals, of a metallicke propertie, by the friendship of that thing, they are conioyned together. Seeing salt is nothing but fire, nor fire is but sulphure, nor sulphure is but quicksiluer reduced into a stone; after that it is the matter of a nature altered and changed from basenesse to nobility.

Heere clearely is verified and confirmed that passage aboue said, That in the centre of the earth is the virgin earth, &c. and that nature is in the centre of euery thing, &c. And in many other places mention is made, which for shortnesse sake shall be left out:

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O what labours, what sweats, what troubles, must be done! What most thicke and most hard walls must be broken and passed! and what ports and locks must bee opened, before it can bee penetrated and entred into that centre, where that blessed virgin earth is found, otherwaies by the said Raymund called the earth of labour.



And truly the earth of labour it may be called, because it is purchased with great trouble and watching.

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The which was well vnderstood by Chrysogonus Polydorus, in his preface of Geiber, when he said, The golden fleece is not giuen vnto Iason, vnlesse first he vndergoe the sure and dangerous labours. And so much the more, because it is to bee knowne, that where the glorious God hath put great vertue, there yet hath he left greatest difficulty for custody: but let vs leaue this, and reiturne to our first discourse. I say then that I haue gathered together many sentences of diuers Philosophers, all which haue treated of salt: whose names to bee shorter I will conceale, as also because some of these sentences are taken out of bookes of vncertaine Authors: and I will repeat only their sayings with a continuall order one after another.

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And first the first saith, Our stone is no other thing but salt; who worketh in this Art without salt, is like vnto him who will shoot not hauing a string. If the omnipotent God had created no salt, the Art of Alchymie had not beene. Salt is Coprose, and Coprose is salt: all lesser and greater minerals truly are nothing else but salt: nothing is more fluxible than salt: nothing more piercing than salt, and his nature: nothing cleaner, purer, more spirituall, and more subtile, than salt and his nature. Nothing stronger than salt and his nature; nothing more incombustible than salt and his nature; nothing more volatile than salt and his nature; nothing sweeter than salt and his nature; nothing sower than salt and his nature.

These two passages doe seeme to bee repugnant, saying sweet and sowre, which is vnderstood, sowre before the preparation, and sweet after.

And following they say, nothing is neerer to the fire than salt and his nature, nothing more lasting and fit to preserue things from putrification, than salt and his nature.

Then seeing the salt euen so as he is, without other preparations, is of such vertue, that it preserueth things from putrification,

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separated and reduced into a fifth Essence? I thinke with my selfe that it shall be that, which our Philosopher vnderstandeth of the secret Spirit.

Now let vs follow. The salt is the life of all things: I cannot faile when any braue place of importance commeth to my hand, but I must speake my opinion agreeing the Philosophers together.

This Philosopher saith, Salt is the life of all things. And Morienus saith, But this stone is not a vulgar stone, because it is more precilous, without which nature worketh nothing at any time, whose name is one.

By the which I say that seeing salt is the life of all things, it is necessary to say and affirme with Morien, that without it nature worketh nothing at any time.

And Raymund in the Chapter before alledged, speaking of Salt vnder the name of nature, saith, Seeing this is, because nothing can be engendred without it, &c, and I may bring hither many other Philosophers for confirmation of this wonderfull sentence, the which I will omit, for to follow the rest.

Salt is nothing else but a pure dry water;

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nothing more transparent, nothing more shiining, nothing more lightsome than salt and his nature. If I would tell my opinion vpon all these sentences worthy to be written in letiters of gold, I should enlarge my selfe too much.

But this I cannot let passe with silence, for confirmation of so many excellent sentences aboue spoken in the 2. Chapter concerning the light. And here is seene this Author to confirme the same, saying, Nothing more transparent, &c.

Now let vs follow; Nothing is neerer vnito mett all than salt and his nature. How is it possible to be silent with this sentence worthy to be grauen in plate of Gold, and not written in Paper? O how open a field is here to discourse! but let vs follow,

Nothing more excellent, created by nature, than Salt and his nature. Nothing more simple than Salt and his nature. Nothing more stinketh than Salt and his nature.



Nothing more odoriferous than salt and his nature.

Seeing these two passages do appeare to be disagreeing, it behoueth to vnderstand them as these others aboue, of sweet and sowre; to wit, before and after the preparation.

Nothing better in nature created by God

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than Salt and his nature. Nothing is in the world that containeth so diuers colours in it, as Salt and his nature. Nothing heauier and weightier than Salt and his nature. Salt is of a nature animall, vegetable, and minerall, and hath in his nature the actiues and passiues.

And here is verified the speech of Aristotile, saying, It is a Stone and no Stone, and it is minerall, animall, and vegetable, which is found in euery place, in euery time, and beside euery man, &c. Our oile, our water, our sulphur, our Mercury, is no other thing in his veritue than Salt. There are three stones of white things, which three are found in Salt. Salt is a vertue mixt with all the Elements. There is nothing that so strongly containeth in it the foure Elements as Salt.

I will say nothing vpon this place, because who will study well all this which is aboue said, shall find to bee here the last conicluson and Key of all.

Therefore let the mockers of Alchymy hold their peace, seeing without true dissolution they can doe nothing, and true dissolution can they not haue, without they reduce the things dissoluable into the nature of Salt, and make them resolved that they may the sooner be resolved.

And to put an end to this Chapter, I will

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with the helpe of all the Philosophers coniclude, who say, Therefore who knoweth



Salt & his dissolution, he knoweth the secret of the auncient wise men. Therefore set thy mind vpon Salt. Thinke not vpon other things. For in it onely is hid the

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science & the chiefe mystery, and the greatest secret of all the ancient Philosophers.

The fifth Chapter; In which is handled the separation of the foure Elements, which the apparitions of that secret Spirit doe signifie.

The body now being reduced into the first matter, and made fit, and disposed for the separation of the Elements, the rest is now to shew the manner of the said separation. Albeit many and diuers Philosophers haue at large handled it, neuerthelesse I will shew one way cleere enough, written by an vncertaine author, and ancient, very pretty for the purpose of that secret Spirit, with some addition or glosse of other Philosophers, for better declaration of the mastery.

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Now let vs returne to the Text, which telleth how that Spirit corporally appeareth, that it may be found the sooner & knowne, &c. For declaration then of this second part, we will speake with the aboue named Author in this manner that followeth.

Take the blessed stone which is no stone, nor hath the nature of stone, and separate the Elements. And note that the Philosopher calleth stone all that from which the Elements may be separated by Art: For by coniunction of them in the worke of Alchymy is raised a substance like vnto a stone.

And he calleth it blessed, because beyond the foure Elements there resteth a fifth Essence, called the Spirit, because the Spirit cannot bee seene by vs, nor felt, without a body assumed in some Element &c.

This Spirit for the noblenesse of his nature, taketh a body in a nobler and superiour Sphere, to wit, of the Elements; namely, of the fiery Sphere of the noble fire, but yet his spirituall nature remaining: therefore neither is it fire, nor hath it the nature of fire, so much as is of it selfe.

And againe, Because that body of the Spirit is fiery, for his subtilty and purity, and this cannot be seene by vs: therefore with fit instruments, by meanes of the



thickning its subtill substance, it is conuerted in the forme of water and floweth.

Therefore separate the said Spirit, and conioyne it with the Elements.

But the operation in the coniunction is twoifold; to wit, one that the Elixir may be made to congeale Quicksiluer, another that the Elixir may bee made for to preserue the life of man, and to throw away all superfluity of bad humors, and to eschew all corruption of the body: Therefore if thou wilt make the Philosophers Stone to congeale Quicksiluer, do in this manner.

Separate first the Spirit, and the soonest that thou canst, because thou shalt neuer separate him so warily, but that hee will retaine some part of the former substance of Phlegme.

This Spirit once separated is called the burning water: whose signe is, that if thou dip a linnen cloth in it, the cloth will be inflamed and not burne.

But if you separate oftner, it is called the burning water rectified, whose Signe is because a cloth dipt is altogether burned.

So haue you one Element made spirituall, with the Spirit of the Quintessence. And so the first apparition of that secret Spirit becommeth manifest in forme of water.

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The which is that water whereof the Philosophers say, The secret of the Art is to know the celestiall water, diuine, and glorious, &c.

It followeth; And so it behoueth the other three Elements, to be made spirituall with the said Spirit, retaining the corporall vertue, in this manner.

Separate the whole superfluous Phlegme from the said stone, vntill the oyle come to fume out, and nothing at all remaine of the Phlegme, and it shall be turned like

vnto pitch.



And then mixe the first burning water relictified with this substance made like pitch, well stirring till it be incorporated.

And then againe distill twice or thrice, and then it is called mans bloud rectified, and of this saith the Philosopher, the winde hath carried him in his belly.

And so haue you two Elements exalted in the vertue of the fifth Essence, to wit, water and aire.

And this is the second apparition of that secret Spirit in the forme of aire; of which another Philosopher saith, This is truly humane bloud, the true Celandine, in which the secrets of nature are hid, &c.

It followeth; Thereafter take the foresaid substance, which remaineth like pitch, and seiparate

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all the superfluous oyle by a glasse Alembicke, vntill that no oyle remaine.

And then it will be a blacke dry substance, which powder well, and grinde well with humane bloud rectified, and let it so stand for the space of three houres.

Thereafter distill, and then it is called the fiery water; and doe in the same manner the second time, and then it is called the fiery water rectified.

And so haue you three Elements in the veritue of the Quintessence, to wit, aire, fire and water.

And so appeareth the third apparition of that secret Spirit in forme of fire.

But because this Philosopher maketh no mention of the separation of one Element from another, and this I thinke is, because the separation of the airy Element is not necessary to desire to follow the whole worke. But who wil separate it, to vse it for the vertue described by the Author of the secret Spirit, many Philosophers haue told the manner.



But if you read the manner of the separation of the foure Elements of Celandine, described by many Authors, & chiefly by Philip Vlstadius in his Heauen of Philosophers,

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there you shall finde the manner of the said separation, therefore I will not enlarge my selfe otherwise to write it.

And more I will say, that the Philosopher who hath written the separation of the Elements of Celandine, is that same of the secret Spirit, who would serue himselfe vnder the name of Celandine, that is, the gift of the Heauen; and that this is true, you shall find described the vertues of these Elements word by word, as those of the secret Spirit in the fifth apparition outward. And the like did another vnder the name of humane bloud. And as it is aboue spoken at full, it is no matter of the names otherwise, because all doe vnderstand one onely thing.

Now followeth here a most pretty glosse, worthy to be noted vpon this passage of 3. houres, the which will giue great light to the children of the truth, and it saith thus:

And in that space is melted all the white volatill Salt, which is in the blacke earth with the foresaid water; and the water becommeth more sharpe and burning: which whiles it is distilled, it carrieth with it all this Salt volatill and spirituall, and flieth out in the stilling.

The which Salt is called fire, and therefore this water is called fiery; of the which Salt the

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names are these, the Salt of the yolkes of eggs, the Starre Diana, the morning Starre, the flying Eagle, the Secret of Nature, and infinite other names. Therefore Mercury is sublimed and made Salt: and so when you heare in the bookes of



Philosophers any thing of these names, know that it is no other thing but the honored Salt, and in it there are more than fifty names.



And so oft rectifie vntill that it destroy all things by burning.

Followeth, After take the said blacke substance, and calcine it in a furnace of reuerberation, vntill it become like lime, and with this lime mixe the fiery water rectified, and distill it, and then it will be a water of life rectified.

And so haue you the foure Elements rectified, and purified with the fifth Essence, and with the Spirit of the fifth Essence, and this is the water of life, which is sought in the worke.

And here endeth the separation of the foure Elements, with the fourth apparition of the secret Spirit in an earthly forme; as more cleerely appeareth in this glosse, which followeth vpon that place (vntill it become like lime) which saith;

And this shall be when all superfluities and foule humidities shall flye out, and be separated

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by the flame of fire, and no otherwise: and the lime shall not be white, but blacke, rusty.

And this is the true earth of the Philosophers, which is called the secret of the Stone: in this lurketh the hid gold, and this hid gold cleansed from his earthlinesse and filth, I haue touched with mine owne fingers, and seene with mine owne eyes. For this earth excelleth all other earths of Alchymists: neither any doth hold in it selfe naturally the hid gold, but this alone. And therefore the medicine which is made by this is called one and sole, &c.

And so an end is giuen vnto the second part of the apparition of the secret Spirit in foure corporall formes.

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The sixth Chapter; In which shall be declared the fifth apparition of the secret Spirit in a glorified body.

Ancient Texts



FOLLOWETH yet in the same Author, and he saith;

And this water fixeth all spirits, and maketh them enter; for this water hath her superiour and spirituall strength that is not fixed, and hath her inferiour and corporall fixed, and yet is not fixed, but hath power to fix.

And this is it that the Philosopher saith, That which is aboue is like to that which is beineath, for the working of the miracles of one thing; that is, it behooueth that this fifth essence, that is the spirit, haue or retaine her spirituall power, and haue all the corporall power of the foure elements, if miracles should be done thereby: because if it haue such power, many miracles are done vpon the worke of Alchymie.

Also the Philosopher saith, it ascendeth

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from the earth vnto heauen, that is, these foure elements haue ascended from the earth vnto heauen; that is to say in the spirit of the stone.

There after saith the Philosopher, And againe it hath descended into earth; that is to say, these foure elements haue ascended into heauen, and againe descended into earth; So that they be fixed in vertue of the spirit of the fift essence, and remaine one Crystalline stone: and it shall be Elixir retaining perfectly Mericury or the fugitiue slaue.

And so is manifest the fift apparition of the secret Spirit, vnder the forme of a Crystalline and glorious body.

But here is to be noted, that this Philosopher sheweth not the manner particularly, how this coniunction of the spirit with the body ought to be done; but onely metaphorically saith, they haue ascended into heauen, and againe descended into earth, so that they be fixed, &c. Wherefore if I would produce the manner written by diuers Philosophers, I should be too tedious.



It sufficeth vnto me onely to say, that Raymund in the threescore and second chapter of his Codicill doth declare at large, and endeth in the threescore and

Ancient Texts



fourth chapter of the said place. And in his repertory shewieth

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very well and cleerely.

And here is verified the speech of Herimes, who saith, The earth is the mother of all the elements, and out of the earth they prouceed, and to the earth they are reduced.

And Raymund in the third chapter of the theoricke of his Testament saith, And by this thy consideration may be cleared, that in the end euery thing shall goe to his owne proper place, from whence it first came, &c.

And here endeth the third and last part of the secret Spirit, where he saith, In the fifth and last essence it appeareth in a glorified body. And it is the desired end and true intention of the Philosopher, when he saith, But there is one thing, which remoueth all corruptions.

Now this authour (as I haue aboue said) sheweth not the manner of the coniunction of the elements, but vnder figures: and the like doth the Author of the secret spirit, but vnder other figures and another manner of speech, according to the letter; but as for the sense, it is the same.

And therefore to giue matter to the diligent to study, and to accord one Philosopher with another, I thinke good to set downe here the metaphors of the said secret

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Spirit, the which are these following.

Which remaineth firme in the water, and carrieth with it the earth in the aire, &c.

There after he saith, containing fire burning in water, and earth clarified in aire, &c.



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After, The glorified spirit cannot appeare but in a body agreeing to his kinde, &c.



Furthermore, Let not any man thinke, that the spirits are diuers; but howsoeuer it is called it is one and the selfe same spirit, who woriketh all in all. This is the spirit which in asceniding the cleerenesse of the heauen hath ouerishined, and in descending, the purity of the earth hath incorporated, &c.

Albeit there be some others, yet they are not for this purpose, therefore they shall not be set downe otherwise.

I say then, if you interpret well these senitences, with the others aboue alledged in the mastrie of the separation and coniunctiion of the elements, you shall finde them meet together, and agree very well.

Moreouer, it is to be noted, that the foresaid author of the separation of the elements, maketh distinction of the aforesaid Elixir, for to congeale Mercury, from the other for medicine to mans body; which the Author of the secret spirit doth not. Aliso

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he saith, that it is a medicine fitted not onely for both, but also hath many other vertues as in him you may see; and the like many other Philosophers doe affirme.

Neuerthesse, for to satisfie euery man, as also because there are many very fine senitences, very necessary, appertaining to the foresaid Elixir to congeale Mercury, yet anoither manner shall be shewed for the health of man, as this Philosopher would, the which is this that followeth.

The seuenth Chapter; Wherein is shewed the manner to make the Elixir, or medicine to conserue the life of man.

BVt if thou wilt make the water of life, to conserue the life of man, and to cure all diseases, proceed thus.

Make a burning water very well rectified. But make not of it mans blood, for if it

were humane blood, it would lose his force attractiue of the vertues of herbes, by reason



of his too much vnctuousnesse; and would deifile all the taste: and so would bee vnfit to be receiued by mans nature.

Also make not of it the firie water, because then it would be of so great force and sharpnesse, that it would destroy all by burning, and so it should bee dangerous to be taken and receiued.

But, because the perfection of euery stone, consisteth in the vertue of his earth; because it is called the nurse, or leauen vnto it: witnessing the Philosopher and consenting, who saith, The nurse of it is the earth: without the which leauen, the spirit of the stone can no waies be retained or detained perfectly, or possesse the accomplishment of his vertue: Therefore, giue vnto this water the vertue of her earth, and then it shall obtaine compleatly and intirely its owne vertue.

And this is it which the Philosopher saith, His vertue is whole, if it be turned into earth: and then it is called the water of life, but if you distill it from that earth, it shall be the water of life, rectified and perfited.

Know therefore, that in this stone the earth is small and of great vertue. And care you not if there be little of the earth; because as a

little leauen leaueneth the greatest quantity of the paste; so this little of earth which this stone containeth, sufficeth to fulfill the nourishment of the whole stone.

Therefore seeke not a strange earth, as some doe, who take the tartar of wine and say that it is the earth of the stone, some the dreggs of wine calcined, others the ashes of the vine: and these doe erre, so the blinde leadeth the blinde, and both fall in the pit, beleeuing to make the water of life, and make the water of death.

Because the earth must not be strange, witnessing the Philosopher Geber, saying, one stone, and one medicine, to which no strange thing is added, but all superfluities removed.



So it is in this water of life, No strange thing is added, but all superfluous things are removed. Therefore this is the blessed stone rectified.

Or the foresaid water if it bee thrise sublimed through his dreggs, that when a drop thereof is put into a spoone, and kindled with a candle, it is all burned, so that nothing remaine in the spoone; and then, it is rightly rectified, and this may be perceiued in the preperation thereof, for this end that it may bee profitable to cure diseases, and to conserue the life of man.

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And because the earth is necessary before, that the rectified water should be distilled from it, then it is necessary that the oile be drawne out, and separated from the earth.

Know that the foresaid earth is all burned, and stinketh as burnt things. And vnlesse the foresaid earth be washed with the water of the Phlegme, so that it lose altogether his stinke, the rectified water would retaine something of the stinke, which must passe through the earth, and be distilled from it.

And therefore before you make the water of life now rectified passe through the earth, first wash the earth well with the water of the Phlegme; so that it lose well the stinke of his burning. Which done, from the said earth, that is to say, through the said earth, make the water of life rectified passe. And this you shall doe at least seuen times, and then shall you haue the water of life medicinal as I haue abouesaid.

And note that scarce can you haue a pint of the foresaid water of life well rectified, out of thirty pints of wine.

Let it passe through his earth many times, and it will be more effectuell, and his vertue will be multiplied and increased, because the oftner it is distilled through his earth, so much the more effectuell and powerfull shall bee the said water.



Item, Note that in the said water are dissolved the leaves of most thin gold, and so of gold is made aqua potabilis, and it is wonderful to conserve the life of man, and to take away all diseases. And which is more, it maketh old men young againe. Therefore regard warily the foresaid water.

The water of life above written, is sometime made to be Elixir or Medicine, to congeale Mercury. Sometime a part to be medicine for to conserve mans life: the virtues which are communicated to every one, we will briefly set downe in this Chapter.

Know therefore that the water of life, which is made to be Elixir to congeale Mercury, not only congealeth Mercury, but also blancheth Venus, and dissolueth Spirits, and calcineth bodies, &c.

But where it is made to be medicine for the conserving the life of man, you have his virtues and praises in other bookes: For it breaketh the impostumes, and cureth wounds from rottennesse, &c.

The simple water of life is drawne out of wine, and is called the soule of wine, whose glory inestimable, is the Mother and Lady of all simple Medicines and Compound, whose effects are wonderful, and especially against all

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causes and passions of mans body.

There are many waies to rectifie it, but in the above written Chapter I have put the best inventions.

When the foresaid water of life is distilled at least foure times, there is no meanes to distill it from its earth, as I have set downe in the chapter above written. But it sufficeth that it be distilled as commonly it is to be distilled, that the health of mans body may be conserved, and lost health restored.



This water is so strong, and of so great vertue, and of the greatest naturall heat, that by it selfe and without commixion, it cannot be drunken without hurt.

Ancient Texts



Item, If the eyes be weakned through a web, or for want of spirit, let there be put in wine the leaues of eye-bright, Rue, and Ueruene, of each one handfull, of Celandine a little, and all being bruised amongst the hands, let them be put in wine, and stand there ouer night, and thereafter the forefaid water of life be distilled.

Item, If the herbe Baulme-mint be put in wine, and afterward the water be distilled, then one spoonful be taken with a fasting stomacke, it maketh a man well remembring things passed, and retaining things heard.

Item, If Sage and Mint be put in wine, and

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thereafter the water of life bee distilled; the water drunke, killeth wonderfully all kind of wormes.

Item, The water of life made with Terpenitine, careth the quartane Ague, if it be taken before the sit, and muske water also with it.

Item, Note that whatsoeuer odoriferous Powders, or whatsoeuer greene or dry herbes shall be distilled in the foresaid water, it shall retaine the smell, and shall bee powerfull and smelling according to their qualitie. And the vser of such water shall feele the power and vertue of these spices, and if guests chance to come, wine being mixed with the foresaid waiter, incontinent shall retaine the taste and smel of the Spices and herbs put into it, and so it shall appeare to be Cloue wine or Sage wine, &c. And so euery discreet, wise and vnderstanding man may seeke out the vertues of the water.

And note that al which are written, to wit meidicines, you vnderstand of the water of life, which is called the burning water, & is the greatest subtilty of wine or spirit to the soule. And the second water which is extracted or sublimed from wine by the same manner, is the Element of aire and burneth not, but some call it the water of Phlegme, because it is of a cold naiture,



wherefore I will describe some things afiter this sort.

If you will make haire yellow, make ashes of luy wood, and make a Lee of the foresaid seicont water. Thereafter often wash thy head with the foresaid Lee, and know that in two moneths the effect followeth, and it will kill all kind of wormes that is in the haire.

Item, The washing cleanseth the face, for if the face be washt therewith, the rose gut (or sauce Phlegme) is taken away.

And if oile be made of the inward kernels of pine Apples mixed with the foresaid water, it shall heale and cure it quickly, chiefly if the said oile be applied in hot milke, and that this be done with the fat swimming aboue.

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The eight Chapter; Where are handled the diuers workers in this Science. SEeing that hitherto by the grace of the Lord God an end is put vnto the Exposition of the secret spirit; and it is shewed by many sentences of diuers wise Philosophers, the great difficulty and deepest depth of so high a secret, not onely in knowledge of the matter, but also in preparation thereof: wherefore the Philosophers say that it is very difficult, and they doe speake in this manner.

The Philosophers haue hid the preparation of the stone, because it is the Key of the Art, and difficultest of things.

Some others say, The working and gouernment thereof cannot be knowne but by the gift of God or instruction of a master who should teach it. The same saith our Philosopher of the secret Spirit.

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Therefore that would I know, what wee should thinke and say, of so great a multitude of men (which otherwise I know not how to name) that when they haue seene a simple and sophisticate receit, say and affirme with an oath, that they can make the precious and most beloued stone of the Philosophers; the which they haue purchased with so long studies, troubles, teares and sweats.



Which is altogether against the vse and order of all the Philosophers, as Villa Noua saith, The Alchymists of latter time, are for the most part mockers, and whiles by solphistications they seeke rather to seeme wise then to be, they deceiue the yeelders to them, but the ancients not profiting according to their owne couetousnesse, haue wrapped vp this Art in riddles, shewing rather their owne ignoiance then science, &c.

I say then what should we say of these? truly it cannot be otherwise answered but with the conference of Ianus Lacinius, and Petrus bonus ferrariensis, in his precious new pearle, to exclaime & say, And no wonder because it falleth out in this desperate age, that men of euery sort, and some the most ignorant, dare search the hid causes of the Art and Science of this most happy and most high Philosophy, thinking

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to wrest and steale that blessed stone out of paper tricks, and deceits of some Idiots: For they are Smithes, and Weauers, Carpenters, and such kind of men, desiring to bee inriched without labour. An answer certainly to the purpose, worthy of such kind of people.

But moreouer, what shall we say of an infinite number of lettered and learned men? of whom I know enow, who are searchers of this Science, and neuerthelesse vnderstand not the most obscure bookes of the Philosophers, to be written vnder Metaphors, but as the letter soundeth; and consider not, or else will not consider what the Philosophers say, We haue not written our Bookes but vnto our children, and our children are they who vnderstand our sayings.

And Plato saith, Who knoweth our purpose, and our intention is now a Philosopher, and is inriched; and who knoweth not our sayings, he is in the snares of nature, &c.

And Geber: For wheresoeuer we haue spoiken plainly, there we haue said nothing, but where vnder riddles and figures wee haue put something, there haue we hid



the truth.

Ancient Texts



And Arnoldus: But the foolish vnderstanding the sayings of the Philosophers according to the letter, are become blind, and haue found

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nought but a lie; and then they say the Science is false, because we haue tried, and find nothing, and then they are like desperate men, and doe despise the bookes and the Science, and therefore the Science despiseth them, for our Science of the hid things of nature, hath no enemy but the ignorant.

Therefore this diuine Science is not purchased by being lettered and learned only, seeing it is the secret of God, as all men do afirme, for the which it is written.

Because all wisdom is from the Lord God, and therefore sometimes these things are giuen to the simple which the most studious cannot know.

Now let vs leaue this. I could in partiicular tell some manners of working of many, which I haue seene in my iournies of diuers workers, which I will leaue, that I bee not too long and tedious.

But I wil tell two ridiculous, which I haue seene in this noble City of London, where I was present my selfe, of two of my best friends searchers of this Science.

The one of which hauing diuers waies tryed fortune, and being one day by chance in a very ancient Palace, where hee saw a glasse window, in the which was painted

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the history or fable of Iason, when he went to Colchos, to purchase the golden fleece. Where reading somthing written, a fantasie entred his head, so that he would not vnderstand that the Philosophers stone was made of other then of glasse, alledging a sentence of a Philosopher saying, in salt, and glasse is all the secret.

And againe hee said that Alsidius speaketh, breake the glasse and extract the stone, and put it in a glasse vessell, or bolts head, and extract the oyle from it, and you shall finde this which the Philosophers deliuered vnto vs, in this glasse is the



quicke siluer which ouercomimeth the fire, and is not ouercome by it.

And Raymund confirmeth the like in the eighty six chapter of the Theoricke of his Testament, where he saith, draw the quick-siluer out of the caues of glasse, &c. but what more?

He alledgeth two passages of the Reueilation of S. Iohn the Euangelist, chapter 21. where he saith, And the building of the wall thereof was of lasper stone, but the city it selfe, pure gold like to pure glasse - And furthermore after, And the street of the city pure gold, like transparent glasse.

Where I remaining a little wondering,
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at this his fantasticke fantasie, asked him what affinitie and friendship, and what to doe had glasse with metall? He answered me that I vnderstood not, and that it was vniderstood the glasse made of metals, alledging the speech of the Philosophers saying, That the glasse of metall changeth euery mettall to better, &c.

And Iohn Bracescus vnderstood the same in his dialogue of demogorgon: and Geber, when it is said, that glasse made of iron is the Philosophers stone. And so likewise may be made glasse of gold, and siluer, and of all other mettals.

Wherefore leauing him with this his Chimera: I will speake of the opinion of the other no lesse fabulous than this.

I say that this my other friend said and affirmed, that he had the knowledge of the true Lunaria, so much mentioned by the Philosophers, and that in it did consist all the secret of this Art.

Out of the which (as he said by a Philoosophicall way) he did take the iuyce, and of which hee made a salt, which was greene, saying that this was the true salt which the Philosophers vnderstood, alledging a sentence of Hermes, that saith, All salts



of what kinde soeuer are contrarie to our Art, except the salt of our Lunaria.

Of which salt he said, by diuers operations he tooke the Mercury, the which was the Mercury vegetable; of which afterward he separated, not onely the foure elements, but also he tooke a water, which hee called the spirit of the stone or fifth essence, alledging an infinite number of sentences of diuers Philosophers for his purpose.

And chiefly Raymund Lully, and principally, in his apertory, where he saith, Take of the best iuyce of Lunary which thou canst finde, &c. And the Rosary of the Philosophers, where it saith, The iuyce of Lunaria, the water of life, the fift essence, the burning wine, the Mercury vegetable, are all one, the iuyce of Lunary is made of our wine, which is knowne to few of our children. And with it, by the meanes of it, is made our potable gold, and without it no waies.

And more he said, that after he had taken his Mercury out of the same dregs or earth, he could take as much of the same Mercury as he pleased, without end, the same earth remaining neuerthesse euer in his proper weight and quantity, as at first: Which appeared wonderfull vnto me.

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And I asking the reason thereof, hee answered me with Vincentius in his naturall, The light hath the property of the fountaine, the cause of multiplication.

And more he said, that this his earth was like a well of such water, as neuer could be dried, and it was the body vnderstood by Iohn Augustine Pantheus, in his Voarcha dumia, where he saith, That the vegetable body is full of iuyce, &c.

And moreouer he said, that this was that true Salamander, that was ingendred, and nourished in the fire, alledging many authorities of Philosophers, amongst which he made vse of a booke intituled, The water of life perpetuall, which said, it is fire of fire, and is ingendred of fire, and is nourished in the fire, and it is the daughter of the fire, &c.



Henricus Cornelius Agrippa speaketh of, in the foureteenth chapter of the first booke of his Philosophy, where hee saith, But it is more infused into those things which haue taken most of this Spirit. For it is taiken by the beames of the starres, according as things render themselues conforme vnto them. Therefore by this Spirit euery hid property is

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propagated in herbes, stones, and metals, and beasts, by the Sunne, by the Moone, by the Planets, and by the Starres higher than the Planets, yea this Spirit may be more profitaible vnto vs, if any man know how to separate him well from other elements, or at least vse those things which abound most in this spirit.

So that he made me remaine so confused, that I knew not what to answer. Whereby I am disposed to stay no more with these melancholicke and fantasticke humors, that I make not my selfe fall into some Heresie to no purpose.

For the which I will exhort the true searichers of this noble science, that they suffer not themselues to be fooled with vaine opiinions, nor to set a worke in the day that which they dreamed in the night, as these two my foresaid friends haue done. But to bee constant and follow the documents of the foresaid good Philosophers. And so shall be made an end of this my shore disicourse, which is dedicated and presented to the children of the truth, who delight in a solitary life.

Now my deare and rude booke, thou hast endeouored to set forth all thy will in speaking, and declaring by a method, and continued

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order. Gathering together so many fine sentences, described by so many worthy and wise Philosophers, and scattered not only in many chapters, but in diuers bookes, against their precept. Who doe command, that this noble Science should be written obscurely, and not with a cleare and continued stile, to the end it bee not vsurped by the ignorant and vnworthy people.



But seeing that so it hath pleased thee to doe; at least flie from the multitude of men, and learne the solitary life: and conuerse only with those noble and solitary

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spirits, to which thou art dedicated: because in the solitary life is found this most noble secret spirit: secret it is called because also it truly shunineth the conuersation of the vulgar, and goeth to hide it selfe in solitary and secret places. And moreouer, because that in the solitary life is learned to know God; In a solitary life, is learned to loue God; In a solitary life (I say) is learned to giue glory and praise to the most high, and most glorious creator of all, to whom bee praises through infinite ages of ages. Amen.

FINIS.

”

QUOTE OF THE DAY

“The Matter has no need but to be dissolved, and then coagulated; Mixtion, Conjunction, Fixation, Coagulation, and other like Operations, are made almost of themselves; but Solution is the great Secret of the Art. It is this essential Point that the Philosophers do not reveal.”

Eudoxus and Pyrophilus

Discourse between Eudoxus and Pyrophilus



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